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WEEKLY REVIEW.

—WE hear with deep regret of the death of the Rev. W. B. Capron, of the Madura Mission of the Am. Board. A friend writes to us as follows:

"On the morning of the 6th dear Bro. Capron was taken away, to our great loss but his great gain. He has been ill for some months, but had taken a tour of late and received three young men to the church in a village 20 miles from his station, Mana-Madura. He died at last very suddenly, having come out of his room to early tea; went back, had two or three spasms and was gone. Bro. Chester, our mission doctor, was there, having arrived only two or three hours before, and his presence must have been of great service to Mr. Capron.—Mana-Madura is an isolated place, about 30 miles from Madura. Bro. Capron was a very choice man, of much culture and deep piety. His death is a great loss to our mission and the people."

Mr. Capron came to India in 1857. He visited America 1872-74. He was 52 years of age.

—HERETOFORE, in the dry season, every one that had occasion to traverse the road leading to Colaba, might have seen Alps on Alps of cotton bales arising on the right hand and on the left. But the cotton merchants have had a rupture with the Port Trust on account of enhanced ground-rent and have arranged to store their bales with the Mazagon Land Company. In our Epitome will be found an account of idolatrous ceremonies at the new site, performed by Brahmins, to make the ground propitious. Some of our richest merchants were present. Englishmen who have the idea that there is something elevating and civilizing about commerce may take note of this. One of the merchants who attended on the occasion mentioned, and who is understood to have made most of his money in cotton, spent many lacs of rupees some time ago in building a beautiful idol-temple at Palitana.

—WE have been favoured with a copy of *The Runn of Kutch*, by J. Peyton, G. T. Survey. This is a well-written brochure. One would think the Runn of Kutch a not very inviting subject, and we have in this pamphlet an illustration of how much one can see where another would find nothing to remember or describe. The author has a painter's eye and the power of word-painting He finds sermons in stones.

—A MAN was executed on Wednesday for the murder of a boy of seven years of age—a murder committed near the Moombadevi tank for the sake of ornaments, which were sold for Rs. 4. During the time the man was in jail he exhibited not the slightest sign of repentance, and up to the time of his death he remained in a dogged, sullen mood. He belonged to the Banya caste, and a large number of his caste-people united in petitioning Government for a remission of the sentence. Before his trial he had confessed the crime. We often hear it said that it does not matter what a man believes, that dogma and practice are not connected. But there can be little doubt that two opinions generally entertained by the Banya and other castes of Hindoos, tend very much to harden their hearts in cases where there is a temptation to take human life. We were once talking with a Brahmin under sentence of death for the murder of a boy, and heard him distinctly repudiate all reponsibility for the murder on pantheistic grounds. "*Deva kurtta wa kuravita*," is the common saying; God does everything that is done. Who is it that speaks when we speak? is a frequent utterance on the streets; meaning, who but God? It is very much because of the prevalence of this doctrine that the missionary meets with such an appalling listlessness on the subject of sin. Anything like deep conviction of sin is one of the rarest things in this country, and when we do see anything that looks like it, it generally turns out to be because of the violation of a command that God never gave. The thing of which they stand chiefly in horror is caste-rejection; and so long as matters are right with the caste, their consciousness of sin sits very lightly upon them indeed. Most of the mortifications and austerities practised have their origin in something very different from a sense of the burden of sin. These things win for them a religious reputation, and put them in a position where they can look down on their fellows. They are believed to possess a great deal of religious merit. The other doctrine we refer to is that of the oneness of life. All life is one; there is no essential difference between the life of an ant and that of a human being; it may be a bad thing to kill a human being, but so it is to kill an ant, and everybody has to tread on ants. There is also the doctrine of metempsychosis. You dislodge the spirit of a boy by strangling him, but that spirit immediately finds a new residence, perhaps a better one.

—WE are surprised to learn that Government, after having made a law forbidding Lotteries, has granted permission for a Lottery in aid of St. Francis Xavier's Church. This is the statement made in an advertisement of the Lottery. Rs. 25,000 is to be distributed in 1,016 prizes. The reason for suppressing lotteries is that they are demoralizing. Are we to understand that morality may be sacrificed when it is a question of building a church? What grieves us most is that a church professing to be Christian should resort to such means of carrying on its work.

—THE All-day Meeting on Wednesday last at Falkland Road Hall, was very well attended. It was a day to be remembered for the manifested presence of the Lord. The hours passed rapidly away, nor was there at any time any flagging of interest. After the singing of a hymn, the reading of Psalms 148 and 149, and prayer, an opportunity was given for any to make mention of benefits and blessings lately received, or to repeat passages that they had found helpful. It seemed to be fitting, before seeking new blessings from the Lord, that we should make mention of those which he had conferred upon us. Many did so. The 17th chapter of the Gospel of John was read, and some remarks were made upon the words "That my joy might be fulfilled in them." The subject of the next hour was: "They are not of the world, even as I am not of the world." The following illustrative passages were read by one of the brethren, and comments were made on some of them by another: John i. 10; vii. 7; xiv. 17, 19, 22, 27, 31; xv. 18, 19; xvi. 20, 33; 1 Cor. i. 21; ii. 12; Gal. vi. 14; 1 Jno. ii. 15. The thought was prominent that the Father heareth the Son always, that he has heard these petitions, and consents to fulfil them, and that an appropriative faith on the part of God's people is needed in order to their reception. Believers were exhorted to look for the fulfilment of each petition then and there. Requests for prayer were then presented, and prayer was then offered. The third hour was devoted to a Bible Reading on the subject of this verse: "That thou wouldst keep them from the evil." Nearly fifty texts were written on separate pieces of paper and placed in the hands of as many persons in the assembly. Beginning with Genesis and going through to Revelation, the texts were read, and brief remarks made upon them. The fourth hour was devoted to a Service of Song. Nine pieces from *Winnowed Hymns*, *Colonial Singer*, Sankey's collection, etc., were sung as solos, quartettes or choruses, with piano accompaniment, remarks being made on the sentiments expressed in the words. This Service was not treated as an entertainment, but as a means of conveying Gospel truth. The different pieces were very effectively rendered. The subject of the last hour was from the words: "Sanctify them through thy truth, thy word is truth." Addresses were made by Dr. Fraser and Rev. D. O. Fox, of Poona, and many in the meeting gave their testimony; and many led in prayer.

—WE are not much surprised at the action of the Bishop of Bombay in prohibiting the Rev. Mr. Deimler from ministering to the dissidents of Mazagon. The sympathies of the Bishop were known to be with the Cowley fathers, and that he has power to stop the ministrations is evident from the result. The Rev. Mr. Deimler is a missionary of the C. M. S. and his work has special reference to the Mahommedans, and it was only the peculiar exigency created by the attempt to plant Ritualism in Mazagon, that caused him to accede to the invitation of the Mazagon dissidents to preach to them. For the present this little flock is without any ordained shepherd of their own. There are two ways of excommunication, one, the ordinary way of positive exclusion; another way is to alter the character of the communion so that conscientious people shall be placed between the alternatives of withdrawing or of consenting to that which they in heart repudiate. There are a good many who allow themselves to be led into the recognition of things which they hardly approve, having not sufficient force of character to resist the pressure brought to bear upon them. But it is matter of thankfulness that there are those whose convictions are less plastic. There is now in England a Free Church of England embracing a good many individual churches. We do not know exactly the course that will be pursued by the seceders of St. Peter's, and perhaps they will not care for any advice of ours. They have a churchly horror of being found in dissenting places of worship; but they might remember that our Lord Jesus Christ and his disciples were dissenters, and every one that joined them was thereby excluded from the synagogues. However, there is the Byculla Church not very distant, and its services are not, we believe, ritualistic.

—IT would not be surprising if the most conspicuous effect of the Bishop of Colombo's assumptions should be the hastening of disestablishment in Ceylon. The question has actually come up in the Legislative Council on the motion of Sir Comora Swamy that all State subsidies to religion should be discontinued. There was a 'stormy debate' lasting two days, and the proposal was negatived by a vote of 10 to 6 (8 of the 10 being officials). It is evident that there is already a strong party in favour of the movement, and the Colonial Secretary says that if a majority of the population should favour it, he would vote for it. Disestablishment in Ceylon will come before very long. The *Ceylon Examiner* says:

"We have no established Church, properly so

called," unless we include in the term the anciently endowed Buddhist and Hindoo temples. The Church of England clergy are paid by the Government, and so are the Dutch and Scotch Presbyterian, but the aggregate amount contributed by the colony to all three is so insignificant, that it furnishes but a poor argument for disestablishment even as a burden on the revenue. The Dutch Presbyterians, alarmed, unnecessarily we think, by the action of the agitators for disestablishment, have already forestalled them by a petition to the Council, in which their rights for state support are most lucidly and most forcibly put forward. We may, however, state that the main arguments on which they base this claim are the treaty obligations by which the British Government at the cession of the island undertook to support the Dutch churches.

We are free to confess that we experience a feeling of deep humiliation at the thought that Christian ministers should be anxious for the continuance of a system by which the State is brought into alliance with Boodhist and Hindoo temples. Besides, there is the fullest evidence that State aid is more harmful than helpful to Christian churches. It has been a grand thing for the Presbyterian churches of Ireland to be rid of the *regium donum*, and they are now putting on a strength that they had not before. The Church of Christ will enjoy the blessing of God just in the degree in which her institutions are most fully penetrated by the element of faith. And we are persuaded that if the Ecclesiastical Establishments of India were made terminable by the end of 1877, the year 1878 would witness a far greater amount of Christian activity than has yet been witnessed. Too many of the chaplains are only blocking the way; not seeking the salvation of those who are under them, and not suffering others to do it.

—It is evident from the state of the London money market that people at home feel that the great powers may yet be sucked into the maelstrom of the Servian war. For ourselves, we look on. We do not know whether it is to be by the instrumentality of the great powers, or by the agency of 'base things and things that are despised,' that Turkey is to be removed from her post of gaoler of Eastern Christians, but we have no doubt that this consummation will be reached. As we read prophecy, there must be repentance on the part of these Eastern Christians of the sins which demanded this punishment, before the cessation of the scourge. But have we not been witnessing a penitential movement, and are not the converted Armenians, Greeks, Nestorians, Chaldeans and Copts, an expression or an earnest of this repentance?

—We have received a letter from Rev. Wm. Taylor, New York, Sept. 14, 'just off a campaign of 19 camp-meetings.' He has secured the passages of four new missionaries for the work in India organized by him. He says: "Two of my boys have come to get acquainted with me. Ross has been in the camp meeting campaign with me and a great source of joy to me, a grand boy of 19, so like his mother, and an earnest Christian. I did not know him, but he knew me in the crowd. A second boy, Edward, has come on to Philadelphia, and I hope to see him to-night, but I am sure I shall not know him by sight. He was but 7 years old when I saw him last, 9 years ago, and have not seen a picture of him."

—A correspondent expresses regret that many Christians should seem to countenance the Dewallee festival, and seek such enjoyment as may be found in visiting the places illuminated. Christians need to keep in mind that these festivals are idolatrous. At the Dewallee the goddess Lukshami is praised for all the blessings bestowed during the year, and her favour is solicited for the year to *come*. All this is necessarily offensive to the true God, of whom, through whom, and to whom are all things, and the children of God may not do anything that would seem to countenance such idolatry. Many do it through inconsideration, we suppose, but we may not be thoughtless, where our example is likely to be injurious.

—We have been favoured with a copy of the first number of a paper called the *Christian Advocate*, to be published fortnightly at Secunderabad. The Editor announces that this is to be a family paper, and will aim to supply a deeply-felt need in the regions round about. We are glad to learn that the need of a good religious periodical is so deeply felt in Secunderabad and neighbourhood; it speaks well for that region of country. This paper appears fitted to do good.

—We have received a letter from J. J. and W. W., too late for this week's *Guardian*.

The Bombay Guardian.

SATURDAY, OCTOBER 21, 1876.

SERMON.

"Whoso keepeth his word, in him verily is the love of God perfected." 1 John ii. 5.

The love of God may mean our love to God, or God's love to us. It is used in both senses in this epistle. The context will generally determine the meaning. Here it would seem to mean our love to God. In the previous verse we are told that he who saith, I know him, and keepeth not his commandments, is a liar. Here we have the obverse of the medal in one who keeps his word and thus proves that he knows God, that is, loves him; to know him is to love him, as the apostle elsewhere teaches us. So that in keeping his word we show that we love him in perfection, *i.e.* with all the heart and soul. "If we love one another, God dwelleth in us and his love is perfected in us," says John afterwards. His love is perfected, as regards its expression, in our love to his people. "Perfect love casts out fear." "We love him because he first loved us." When we collate these and similar passages, it becomes evident that God's love is like a stream that finds a new channel in every believer, flowing through him. "The water that I shall give shall be in him a well (fountain) of water, springing up unto everlasting life." It is the river of the water of life. Its primal source is God; on its way from him to us, it is love; on its way from us to others, it is our love; our love to God and to man; and when it reaches our brother from us, it is an expression, not merely of our love, but of God's. On the whole, then, we see that to keep his word is to keep his love, and give expression to his love, and ours. God's love is ever seeking the perfection of expression. Its highest expression would seem to be the cross of Christ; but the cross of Christ is not known until the Calvary love is seen in the believer. The cross is glorified in its conquests; each believer is a conquest, and is raised up to show forth the same love that led Jesus to hang on Calvary. This gives us a very exalted conception of the Christian's vocation. The love of God seeks to be perfected in him. The word of God is the expression of his will; his will is the active form of his nature, which is love; the love of God is in every word, and we dwell in love as the word dwells in us.

To keep the word, then, is not to keep the Bible near us; thousands do that who keep it not at all in the proper sense. We are to keep it, 1st, in mind; 2nd, in heart; 3rd, in practice. We are to be "filled with the knowledge of his will in all wisdom and spiritual understanding," so that we shall always know what God would have us to do and to suffer. If we are led by the Spirit (the Spirit of truth) we shall have it in memory, so that we shall not be taken by surprise, when unexpected things occur; we shall keep it in heart, loving it and cherishing it as our life; if in heart, then the will shall be controlled by it, and, consequently, it will have expression in our practice. The Master himself is our example. When tempted, he knew just what Scripture to use; he kept the word and thus passed unscathed through all the temptations brought against him.

Mighty influences have always been brought against the child of God to induce him to let go the word of God, if it were only for a little while. There are certain labyrinthine caves in America, where it is dangerous for a man to wander, unless he has a light and a cord connecting him with the entrance; his cord once lost, he is in danger of perishing. The word of God is a lamp to our feet; it is also like a cord that we are to hold fast to, not that we may go back, but go forward to a better world. The word may be a word of command, a word of exhortation, a word of promise, a word of invitation; it is the word of God, the expression of his will regarding us. With this word in his heart Abraham was able to ascend the Mount Moriah; all the riches and honour of the universe would have in vain been offered; but the word of the unerring One enabled him to reach the place and begin the work of sacrifice. Balaam had the word of God in his heart, "Thou shalt not go with them," nor would he go with the ambassadors. But when the king sent again to him, with offers of great exaltation and affluence, he began to desire relief from the word, and having obtained it, hastened to destruction. Joseph would not part with the word; it took him to a pit, then to the desert, then to a land of exile and servitude; lifted there for a season to comfort and influence, the word takes him to a prison, and keeps him there for years; but finally it brings him forth to administer the affairs of Egypt, and give life to multitudes. Because of the word of God, which he would not but keep, Jeremiah was to the people of Jerusalem like a brazen pillar, which they fought against and could not overthrow, being of sterner stuff than the column of Vendome, thrown down by the Communists a few years ago. That word took him to the bottom of a horrible pit, a deep well, where he sank in the mire, but he would not part with it: and it took him at last to the throne of the living God, to behold the face of his heavenly Father forever. Three centuries ago, in London, that Christian capital, Anne Askew, a delicate lady, because she would not let go the word of God, was taken to a dungeon, and then to a chamber of torture, where she was stretched on the rack day after day, and then to the flames; but the word of God abideth forever, and so do they who keep it.

Influences of another kind, but scarcely less effectual, are brought to bear at present, to induce those who take up the word of God to let it alone, to let it go if only for a moment. But it is our life, and we cannot afford to part company with it, even for a moment. Some have done so, and have failed to recover it again. As one who goes down into deep water, in a diving-bell; he may not get detached from the bell, he must not lose his communication with the vital air. The believer is not his own; he has made himself over to Christ, and Christ has put his word into him, to pilot him through the dangers of this world. Achan had the word forbidding to appropriate any portion of the spoil of Jericho; but when he saw the wedge of gold, the shekels, the goodly Babylonish garment, he let go the word of God, and before long a pile of stones showed where he and his had brought ruin upon themselves.

One of the ways by which men get power over the feeble Christian, is by persuading him that they have the word and not he, that he has a wrong idea of what God requires. So the man of God who at Bethel so fearlessly declared God's judgments to King Jeroboam, was afterwards persuaded to give up God's word and accept of a lying word instead; and the result was that he never reached his home, but was killed by a lion. How many in these days, like Achan, or like this man of God, let go the word of God in grasping after some shadow. In the parable of the sower we are told of some who were led by trouble to give up the word, and of others upon whom prosperity had the same effect.

Here are some of the things that are unfavourable to the continued keeping of God's word: Sloth, i. e. spiritual sluggishness; neglect of the Bible; hurtful associations; wrong habits; desire to be noticed by persons of influence; levity; light reading; fear of man; unkind or resentful feelings; envy; covetousness; love of flattery. "But thou, oh man of God, flee these things; keep the commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ." The way may be long; the positions may be try-

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ing; it may seem to be only a series of defeats and losses; but keep the word and Jesus will keep close to you, and a crown will be yours at last. Hold fast that thou hast, that no man take thy crown. Remember what God has shown you in your most consecrated and most spiritual moments, in seasons when you were brought very near to him, and hold fast to the convictions and principles then obtained. No one can keep the word of God unflinchingly without being decried for singularity and needless particularity; but that word itself will abundantly vindicate you.

THOUGHTS ON THE GOSPEL OF JOHN.

III.

There is something dramatic about this Gospel. In a drama, certain situations are singled out, and from these we gather the march of events, the progress of the unwritten narrative. So in this work we have a number of scenes presented, in each of which Jesus is the principal character. When one scene terminates, we pass away to another, in a very different place, at a different point of time, without any endeavour to fill up the intervening blanks by narrative. The Gospel takes for granted that the reader is already acquainted with the other Gospels, and aims to present such illustrations of the character and doctrine of Christ as would be afforded by these selected colloquies.

In the first chapter, we have a prologue embracing the first 18 verses, except the 15th, which is parenthetical. We then have the first scene, in Bethabara beyond Jordan, where John was baptizing. The point of time is after Jesus had returned from the forty days' temptation in the wilderness. John is at the height of his popularity. Priests and Levites have come from Jerusalem to ascertain definitely who he claims to be, and they seem prepared to accord to him almost any dignity he sees fit to claim. It even seems not improbable that should he claim to be the Messiah, the claim will be conceded. He stands here at the very pinnacle of greatness, and all eyes are directed to him, to see the stand that he will take. But he puts away the proffered greatness. "I am not the Christ. I am not even Elijah. I am not even an inferior prophet to him. I am but a voice. You are not to look at me as though importance attached to me. When the herald's trump is heard, all eyes are directed, not to the herald, but to the prince whose advent he proclaims. He whom I am come to introduce, is greatest of all, the sons of men, and I am not worthy to loose the latchet of his shoes." The next scene occurs the next day, in the same place, and the Lamb of God that taketh away the sin of the world is seen in the background. The curtain presently falls, but rises again. It is the next day; the same locality. But Jesus himself appears in the foreground, entering upon his ministry in the most quiet and unobtrusive way. Again, the next day, in the same place, we see other disciples gathering to Jesus.

The scene now changes to Cana of Galilee. It is a festive scene; a marriage; Jesus and his disciples are there. And we have now incidentally the beginning of the manifestation of Christ's power, in the water changed to wine. The 12th verse is of the nature of narrative; but presently we see Jesus in the temple at Jerusalem, in the character of a zealous servant of God, outraged by the disrespect shown to God in his temple, and specially to Him as the God of all earth. The court thus purified by him, is the court of the Gentiles. And now at the very outset he intimates that he is to be put to death by the people of Jerusalem, and to rise the third day.

In the third chapter we have a night scene. One of those who had seen the miracles and believed Jesus to be from God, to whom, however, Jesus had not committed himself, visits Jesus by night, and holds a conversation with him. It is Nicodemus, a member of the Sanhedrim. We next see Jesus and his disciples baptizing in Judea. We have then a scene in Enon; a dialogue between John the Baptist and his disciples about Jesus.

In the fourth chapter the scene changes to Sichar a city of Samaria. Jesus is seen sitting upon the border of a well, outside the town. He is alone. But presently a woman of the place comes to draw water, and Jesus enters into conversation with her. She hears him with astonishment and goes away to tell her fellow-townsmen about the wonderful stranger. As she is leaving, the disciples come upon the scene, having been to the town for provisions. Afterwards the Samaritans flock to his presence and hearken to his teaching. Again, the scene shifts to Cana of Galilee, and we have an interview between Jesus and a nobleman who implores help for his sick son.

In chapter five Jesus appears to us at the pool of Bethesda. Multitudes of miserable objects are lying about. One of these, a cripple for 38 years, is restored by the touch of Jesus. But the results differ from those mentioned in the previous chapter. The Pharisees are unwilling to recognize the claims of the Galilean. We have the discourse of Jesus in reply to their complaints.

In chapter six we are taken away to the region of desolate country lying at the N. E. of the Sea of Galilee. Many thousands flock to Jesus, and he sets before them a feast miraculously supplied. We then have a night-scene on the water, the disciples toiling in rowing against a contrary wind; what seems to be a spectre is seen moving over the surface of the waters; it is Jesus; they gladly receive him, and immediately the vessel reaches its destination. Then we have an address in the synagogue of Capernaum, by Jesus, pointing out the spiritual significance of the miracle which they had witnessed on the other side of the lake.

Chapter seven presents us first with a scene in Galilee, a conversation between Jesus and his own brothers. It appears that the influential people at Jerusalem are minded to put Jesus to death; the question arises if he will go up; his brothers think he should go there and put forth his power in a way that shall awe the people. It is evident that they have nothing of his spirit, and are more thoughtful of the honour that cometh from man, than of the favour of heaven. Afterwards, we see Jesus in the midst of his enemies at Jerusalem, speaking so that men are compelled to acknowledge that 'never man spake like this one.'

In ch. viii. we have another scene in Jerusalem. A woman taken in adultery is brought before him by his enemies, in the hope that he may either pronounce upon her the sentence of Moses, and thus bring himself into collision with the Romish authorities, or else acquit her and so give occasion to the charge that he discards the teaching of Moses. But he does neither, refusing to adjudicate in the matter. Then follow many glorious utterances of Jesus, interspersed with remarks of the Jews, who at the last take up stones to throw at him.

We have, then, the restoration of a blind man to sight, followed by an intensely interesting conflict between the germinant yet invincible faith of this simple-minded man and the reasonings of the Pharisees, and resulting in his excommunication. Then Jesus finds him and blesses him with clearer views of his salvation. Taking this man as his text, Jesus proceeds in the 10th chapter to enunciate some of the most blessed truths of the Gospel, and to point out to the unbelieving the peril they were bringing upon themselves by so hardening their hearts.

THE THREATENED FAMINE.

There is already a good deal of distress in this presidency caused by the failure of crops, and the distress seems likely to increase rapidly, unless efficient measures be adopted to meet the emergency. The failure of crops has not yet materially affected the supplies of available grain, as, under ordinary circumstances, the crops would not have been garnered before this. But the prospect of failure had led the grain-owners to put a much higher price upon their grain, and it is the inability of the people to pay the rates demanded that causes the suffering. The Native grain dealers look upon a famine as a means of making their fortune; a short cut to wealth. They have great facilities for combination, and they move as one man. The caste feeling predominates over individual interests; rather, individual interests are identified with the prosperity of the whole body. In any other country, the spirit of competition (if a better feeling were absent) would cause some to sell at cheaper rates, and the public would benefit; but in India, the caste system creates another condition of things altogether. We have frequently had occasion to remark that in India a famine may generally be expected every year in some part of the country or other, there being so many and such widely sundered provinces. As there is railway communication between all these provinces, it would seem that with reasonable rates of transportation, a region of country affected with dearth might easily obtain the quantity of food necessary. This is true approximately, and might be true absolutely, if the area devoted to opium, and if the unirrigated wastes were made to grow grain. But as we said, the grain-owners, instead of engaging in enterprises that would bring the needed supplies in the needy districts, pursue a very different policy. It thus becomes necessary for Government to adopt two kinds of remedial measures; one, the purchase and import of grain in large quantities; the other, the creation of public works where the agricultural population can find employment. To give men employment at low rates, while grain is selling at very high rates, would not save the people from starvation; grain must be sold at cheap rates. The Banyans should be taught that it is not their privilege to make money out of the ruin of the people; they should be taught to rely upon the year of plenty for their profits, and to share with the rest of the community the loss involved in a failure of crops.—The South of India is also a good deal affected by the failure of rain this year.—In some parts of the country there appears every prospect of a dearth of drinking water, through the drying up of the wells, and this may greatly intensify the distress. In all this, it becomes believers to recognize the chastening hand of God. We received the other day a telegram from a gentleman at some distance, asking that prayer should be offered to God for the fall of rain. The Government of Bombay are prepared to spend thirty lacs of rupees upon special relief works, and are asking the Supreme Government to sanction an outlay of a crore. But if there were a national recognition of our dependence upon God for the rain from heaven, of the sins which call for such chastisement as we are now threatened with, and of His ability and willingness to grant help when rightly supplicated, how much more hopeful would the outlook of matters be.—Let not Christians forget to humble themselves before God and to seek his face. God speaks of the grain as his; and his language may apply to India as it did to Judea:

"She did not know that I gave her corn and wine and oil, and multiplied her silver and gold, which they prepared for Baal. Therefore will I return and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax given to cover her nakedness." Hosea ii. 8,9

Paul, addressing the people of Lycaonia, said:

"He left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." Acts xiv. 17.

Epitome of News.

Saturday, October 14.

—The report of the murder of the Bishop of Madagascar and chaplain, is contradicted.

—There was a distribution of prizes at the Bishop's High School, Poona, the other day. "After the report was read, the Bishop said he was very glad to be present, because he was quite of one mind with the

'Old Derry-down-derry
Who loved to see little folks merry.'

He thought the two great desires of all young people at school were to be 'grown up' and to be cultivated members of society. Now if young people wished to be grown up and emancipated from other people's control, they must aim at acquiring self-

gence, attachment, and Christian liberality of our people, rather than upon the favour of politicians who were ready enough to vote away other people's money, while they themselves gave often but poor evidence of submitting to the gospel they professed to support.' Since the freedom of the Presbyterian Church of Ireland from dependence on state money was secured, the available resources for home and foreign work have gradually improved."

—The Viceroy has left Simla.

—In an address delivered before the British Association, Mr. A. R. Wallace, the traveller and naturalist, spoke of the tendency which he had observed among men of science to pass from one extreme to the other, from a profession of total ignorance as to the mode of origin of all living things, to a claim of almost complete knowledge of the whole progress of the universe, from the first speck of living protoplasm up to the highest development of the human intellect.

—No forward postage is now charged on overland letters or book packets received in India and re-directed from one station to another, nor is there any difference in the mode of treatment of a cover, whether it be re-posted or re-directed.

—The number of candidates for the matriculation examination at Madras this year is nearly 2,500.

—*Indian Mirror:*" As an instance of the persecutions to which a Hindoo is subjected in case he violates the social laws of his country, we have the case of Luchmi Narain, the Khettry of Delhi, who consented to give his daughter in marriage to the adopted son of the Maharaja of Burdwan. The Maharaj, according to Mr. Delmerick, the Extra Assistant Commissioner of Delhi, is regarded by the majority of the Khettrees in several large towns in Upper India, 'as an unorthodox Hindoo.' Hence all the caste-fellows of Lutchmi Narain were very much indignant with his conduct, and went to inordinate lengths to tyrannize over him. What does the reader think they did? Mark their vindictiveness. They induced his wife to leave her husband, carry her daughter with her and to take up her residence with her father! The wife yielded to their persuasions, and did as they bade her do. Lutchmi Narain was obliged to sue for the custody of his child, a girl of seven years of age. He got a decree in his favour and obtained back his child. But the wife did not return to him. So Lutchmi Narain had to sue again for the custody of his wife and for restitution of conjugal rights." He obtained his suit.

—The style of *The World* newspaper reminds one a little of that of *the Gujarat Mitra*.

—*The Ceylon Times* learns from its London correspondent that no real advance has been made towards a settlement of the Ceylon ecclesiastical question at home; and it now seems more than probable that no decided opinion will emanate from Salisbury Square until the result is made known of Mr. Clarke's appeal to the acting metropolitan. Even this may lead to nothing final for some time to come, as a new metropolitan having been appointed in the person of Archdeacon Johnson, Bishop Gell will scarcely continue to perform the appellate function. The *Ceylon Diocesan Gazette* says that the question at issue between the Bishop and the missionaries will, in the end, come before the English bishops, under whose patronage the Society is; and we need not be surprised if its final settlement were reserved for the synod of Anglican bishops at Lambeth in 1878.

—An address of sympathy, signed by 1,277 lay members of the Church of England, has been presented to the Bishop of Colombo.

—At Vizagapatam, on the 8th inst., in 24 hours, there fell 17½ inches of rain. A good deal of damage was caused by the cyclone there and at Bimlipatam.

Thursday, October 19.

—The *China Herald* gives this account of the outrages on Roman Catholic Christians in Anhwei, China: "The tales of paper-men, tail-cutting, and other sorceries, were cleverly applied to the missionaries and their followers; and with a band composed principally of Honan men, Ho-kiu perpetrated, on the 13th of July, at Lotsen, the hideous murder of a Chinese priest, which was described some weeks ago in our columns. The body was stripped, mutilated, and burnt; and two of the catechumens were also assassinated. The girls in the school on the mission premises were distributed among the chiefs of the band and the church was pillaged and partly destroyed. The school was burned. But here we come to one of those curious circumstances which seem always to furnish a sort of excuse for the extraordinary tales which are from time to time circulated about missionaries and their converts. Before the fire, Ho-kiu found in a chest some paper figures of angels, which the native Christians have a custom of attaching to branches of fir or palm, on Palm Sunday. These were, of course, a great 'find.' He carried off the box, added a queue to its contents, and then spread the report that he had found on the mission premises these terrible paper-men which caused so many disasters; and the queue enclosed in the chest was of course convincing proof of the guilt of the priest Wang, who had been murdered. It will be remembered that, at the time of the Yangchow outrage, it was suggested the horrible immoralities of which the Catholic missionaries were accused, were inferred from the obscene photographs which certain people, who are content to make money from how foul so ever a source, import from France and offer for sale in China It was suggested that the Chinese, seeing these, would infer that they represented facts; at any rate, they were evidence that would satisfy the people of the verity of the accusations brought. And so these paper angels furnished evidence on which to apply the tales of papermen to the Catholics, quite sufficient to convince a superstitious and ignorant populace. We are not going to discuss the wisdom of encouraging such a material form of worship; we merely note the fact as a curious circumstance in the history of the events which have been lately happening.

"As our readers are aware, the riot at Lotsen was only the first of a series. Converts were massacred, or had to fly to the hills; their houses were pillaged, churches were pulled down. The mandarins were inert in the face of the storm, either sympathising with the rioters or not caring to attempt to stem the current. Fang Tong-lin caused a proclamation to be widely posted, exhorting the Christians to repent and renounce the religion they had embraced, if they cared for life. A number of the catechumens listened and and recanted; but the older Christians remained firm. The tail-cutters were active, appearing before the mandarins and accusing the missionaries of having paid them to exercise their turbulent industry. The climax was at Shooey-tong, which was the missionary head-quarters of the district. There was the general depôt of the matériel of the Ning-kwo district—library, chapels, furniture. On the 24th of July, the Shooey-tong establishment was razed to the ground. The buildings were pillaged and their very foundations disappeared. Among the plunder was a pillow stuffed with hair, which was of course declared to be a collection of the hair of queues cut off by the missionaries and their agents! The body of a child who had been killed by some malefactor was lying in one of the rooms, and was of course declared to be there for the purpose of furnishing medicine and sorcery. In a corner of the garden was the coffin of an Italian priest. This was torn open: the body stripped, decapitated, and given to the dogs. But it is sickening to enumerate the atrocities committed by these wretches whom we are asked to consider as members of a civilized nation, under the eye of officials who seem not to have lifted a finger to stay the riots. The active representations of the missionaries, of the French Consul-General, and of the French Minister, have induced the higher authorities to bestir themselves in the matter. The Viceroy has issued a proclamation condemning the outrages; and it is hoped that this will have the effect of restoring order, and that the leaders will be eventually brought to justice at his hands. Ho-kiu, the ringleader, had the hardihood to go to Nanking and endeavour to enlist the Viceroy's support in his undertaking. But the latter very properly replied, in a decision which was posted at the Yamen doors, that if the Christians of Ning-kwo had been guilty of wrong-doing, it was for Ho-kiu to accuse them before the tribunals, that they might be properly tried. It was not for him to put himself at the head of a band of scoundrels to burn churches and kill men. He is accordingly placed in the custody of the Prefect of Nanking, for examination and trial."

—Some native gentlemen have contributed Rs. 18,000 for the relief of the destitute at Sholapore. Some Baroda bankers have also contributed liberally.

—The *Friend of India* has seen a copy of the *European*, a paper just started at Madras, and tells us this about it: "Its abuse of all classes, viceroy, governor, civil servants, journalists and missionaries, as well as natives, is unmarred by any deviation into good sense, wit, humour, sarcasm, or anything that is lovely or of good report."

Friday, October 20.

—*Times of India*: Famine news continues to pour in from all directions, and it were idle to pretend that each item of intelligence is not worse than the last. From the best authority we learn that in the district of Sholapore cattle are being offered at from two to four annas a head: in one village a cow was actually sold for a cake of jowaree; in the town itself the Hindus are forgetting their prejudices, and the butchers are busy slaughtering the beasts that are literally brought to them for—nothing. On the river banks hard by the town two thousand Dhungars (or shepherds) are encamped with their flock of 4,000 goats, resting awhile in their long and weary flight from the famine pest. Hundreds and thousands of starving creatures have already fled away into the Nizam's richer territory. The relief works are doing good service, but then only able-bodied people are employed who can live close to their work, away from their homes and families; so men with these ties either starve hopelessly in their huts, or steal with bag and baggage, kith and kin, away from British territory. In this way whole villages are deserted. Outrages are beginning to be frequent.

"At Kamptee some 8,000 men were employed on relief work, repairing an old tank; cholera broke out; ten cases proved fatal. Then the works were stopped. We are urged to call the attention of Government to the absolute necessity of having regular medical inspectors over every large and suddenly collected body of men."

—To-day's "war telegrams" are perhaps the most alarming yet received. Yesterday we learnt that the home press recommended England, in the face of a Russian and Austrian alliance, to preserve a watchful and prepared attitude in the event of a European war. Business people, quick to feel the pulse of the money market, have interpreted this in their own way. There has been a panic on all the European and American bourses."

Same, Colombo, 19: In a stormy two days' debate in the local Legislative Council, it was proposed, on the motion of the Hindu member, Sir Comara Swamy, that all state subsidies to religion should be discontinued, the constitution of the Council being such that private members have the right of putting questions and motions. In a two hours' speech, full of powerful argument and great eloquence, Sir Comara Swamy exposed the breach of neutrality and impartiality on the part of Government in paying the Bishop and chaplains Rs. 1,40,003, while only Rs. 14,000 went to the adherents of the Episcopal and Presbyterian churches. The Queen's Proclamation to India, and Lord Northbrook's opinion, were quoted. The fact was firmly insisted on that Ceylon should set the example to India in this as in other matters. The mercantile member, Mr. Mitchell, supported the motion. Messrs. Wilson and Downall, the European members, opposed supporting any ecclesiastical establishments. The Singhalese and Eurasian members, the Governor and the oldest members of the service, Sir Charles Layard, supported disestablishment, while the Queen's Advocate and Colonial Secretary opposed on division. There were 10 voted against disestablishment, including 8 officials; and 6 for it, including 3 native members. The result is regarded as a moral victory by the party for disestablishment, the Colonial Secretary declaring in the debate that if it were shown that a majority of the population were in favour of disestablishment he would vote for it. A memorial to the Queen is now being signed and will soon be forwarded. The question of the Ceylon ecclesiastical establishment will be brought before Parliament next session. The feeling for disestablishment is intensified by the recent action of the Bishop with regard to Church missionaries. It is quite expected that when the question comes before the House of Commons the whole question of ecclesiastical endowments in India will be brought prominently forward."

—The str. Pekin with English mails left Aden for Bombay, Wednesday, at midnight.

—Deaths last week, 329.

—*Overland Mail*, Sept. 29: Hostilities have been resumed in Servia. Prince Milan, under the pressure of the army, has rejected the proposals of peace, and declared the armistice, on account of the position of the troops, a farce.

Intolerance of Protestants in Spain is attracting attention, and has been the subject of a Foreign Office deputation.

A whirlwind occurred at Cowes, Isle of Wight, on Sept. 28, doing considerable damage.

The steamer Dandenong foundered in a hurricane on Sept. 15, on her way from Melbourne to Sydney. Sixty lives were lost.

Sir Charles Reed presented his annual report on the work of the London School Board on Sept. 17.

Mr. Slade, the spiritualist, is summoned as a fortune-teller for imposing on the credulous.

The plague is said to have broken out in the Turkish army.

The 81-ton gun at Shoeburyness carries 9,000 yards; the recoil is twenty-one feet.

Hell Gate was blown up on Sep. 24, thus bringing to a successful close the seven years' work of

opening a navigable passage for ocean steamers from Long Island Sound into New York Harbour.

Miscellany.

—We extract the following from the pages of the *Record*:—

"The *sale of masses* seems to be a thriving affair, at all events on the Continent, and doubtless at home as well. It appears that demands for masses pour in upon the continental priests in such torrents, that they are unable to execute the orders they receive, and consequently they send the greater part off to priests in the provinces, deducting merely a percentage for commission. Two abbes, Vidal and Lacombe, were condemned at the close of last year to ten years' imprisonment, and interdiction of civil rights, for having forged receipts for masses which had never been said or sung.

"Had these two abbes known their business properly, they might have adopted a line of defence which would have been no easy matter to upset. They might have pleaded the example of the Pope for what they did. And if they were found guilty of such a crime as that of alleging that they said masses when they did not, it would be utterly impossible for the Pope to escape. In confirmation of this assertion we appeal to the testimony of a living witness, and whose identical words we now proceed to quote. The witness is no less a personage than the Right Hon. James Whiteside, Lord Chief Justice of the Queen's Bench, Ireland, whose travels, entitled *Italy in the Nineteenth Century*, were published by Longman, London, in 1860, in one volume.

"In page 410 he informs the reader that at Naples he made the acquaintance of an honest and learned lawyer, and then he proceeds to give an account of a conversation which he had had with that gentleman. 'Our conversation was relative to the priesthood. The number of ecclesiastics of all sorts (some 10,000 or 12,000) in Naples naturally attract attention, and we inquired of the Neapolitan advocate in what the utility of such an army of priests consisted? He quietly replied, 'For the business to be done we have not priests enough.' 'How can that be?' 'I will explain,' said he, briefly. 'If all the ecclesiastics in Naples were engaged from morning to night they could not say even half the masses for the dead which they ought and are bound to say.' This statement surprised me exceedingly. The advocate resumed, 'The population of Naples is immense, and there is hardly a respectable family the members of which have not for a long course of years bequeathed sums of money to ensure the saying of masses for the repose of their souls. In process of time the number of masses to be said in one year accumulated to such an amount that now 10,000 priests could not say them. A principal source of revenue to the priesthood is derived from legacies charged on land for these purposes. These charges are enforced by our tribunals, and it will sometimes happen that in two generations the greater part of the rents of a moderate property will be appropriated to the payment of the priests for saying masses for the dead. This actually occurred in my own case; the rents of my small property were so appropriated. But the Pope will never permit the priesthood to abstract more than one-half of the annual rental, or one-third, and if the successive gifts of masses for the dead by successive owners of a patrimony swallow up the proportion mentioned of the rents, there is a mode of proceeding which I myself adopted to obtain redress. A memorial is preferred to the Pope containing a statement of the property, of the claims upon it for masses, and of the residue applicable to the support of the family. If His Holiness thinks the residue too limited, he increases it, fixes the sum for the priests, and remits his judgment to Naples, where it is received in the law courts, and has the effect of reducing the amount of the charge on the land. With respect to masses for the dead, said and unsaid, a tabular statement is also submitted to the Pope each year; and he, taking into consideration all the circumstances, pronounces his decision *that the masses remaining unsaid shall be considered as said, and so they are accordingly.*' This statement places the doctrine of the masses for the dead in a very absurd point of view; for if several million of masses were to be chanted for the deceased, then the priests would be occupied in singing masses for the dead, while every duty of consolation, advice, and education, towards the living must be unfulfilled. And this literally happens in Naples; for with 90,000 ecclesiastical persons throughout the kingdom, and 10,000, including monks and friars, in the capital, the majority of the population are sunk in ignorance and superstition.

"What shall we say about the convicted abbes? Are they very much to blame, seeing that they are only imitators of His Holiness? The Pope declares that masses *unsaid* shall be regarded as *said*, and that the money paid for the masses shall be paid, even though they had been unsaid. Are the abbes criminal, and is the Pope blameless? Shall they be sentenced to ten years' imprisonment, and shall *the Pope* go free? What a withering commentary on the doctrine of masses for the dead is this action of the Pope? Will nothing open the eyes of the Romanists? And the mass-saying is gaining ground in England! The Ritualists are imitating the Romanists, notwithstanding that the Articles of the Church of England declare that masses are blasphemous fables and dangerous deceits! In the days of Elijah idolatry was rampant, even the idolatry of false gods, and yet the law of the Ten Commandments was still in force! Is not the parallel complete? Oh, for some prophet to arise in our midst with all the fire of Elijah, and stir up the nation from its lethargy! We are bewitched by the sorceress of Rome. Who will break the spell?"

—One result of Atheism (From the Christian Evidence Journal, February 1874).

On Monday, 13th of January, three persons were hanged at Gloucester. One was a shoemaker named Edwin Bailey, and the second a woman named Ann Barry. They were convicted of the murder of the illegitimate child of Bailey under peculiar circumstances. Before they died they both confessed their guilt to the chaplain. Bailey was an atheist when he entered the prison, and wished it to be distinctly understood that it was entirely owing to his atheistical and unbelieving principles that he was led to commit the deed. He came to the prison fully possessed of a disbelief in the personal existence of a God and of the divine authority of the Holy Scriptures and the Christian religion. He did not believe in the immortality of the soul; and these principles hardened his heart, and rendered him perfectly indifferent to human life under certain circumstances. The chaplain, whose report we follow, says, "Bailey said on Christmas day, 'Sir, I have something to tell you; I have had very serious doubts respecting the Divine character of the Bible and the Christian religion.' I replied, 'Well, suppose you have; they may have been honest doubts.' 'Do you think so, Sir?' said he. 'Yes, certainly; would you like me to talk the matter over with you?' He told me that his own wife's father was the cause of turning him to atheistical principles; that he had associated a great deal with the leading teachers of the present school of free thinkers, as they are called, mentioning the names of Holyoake and Mr. Bradlaugh, and that when he embraced these principles his mind became thoroughly demoralised. That has been the source of all his misery, and the cause of his premature destruction. I lent him Garbett's Bampton Lectures on 'Dogmatic Faith.' He read them with the greatest avidity night and day, in connection with his Bible, and he expressed his devout thankfulness to the Almighty that that book, read and studied in connection with the Bible, had removed all his doubts: and he said, 'I now tell you, sir, honestly, and I think it my duty, not because I am under sentence of death, but because I think it right to tell the truth, that I never heard such teaching before in my life as I have heard here. My views have been completely changed on the subject of the Christian religion.' From that time to the present, he has been very earnest and attentive to my counsels and instruction. We have discussed these subjects anxiously, and always with prayer, and he was the first to ask me to pray with him. Many times he has said, I find, sir, that there is nothing in infidelity, either to make a man happy in this world or to comfort him in any trial or affliction, and most assuredly nothing to give him any hope of comfort in the prospect of the world to come. I hope—earnestly and humbly hope—though I have often many doubts and misgivings, that I shall be pardoned and saved. The old doubts trouble me often and very grievously; but I pray night and day, that God may still enlighten me, and forgive me all my sins, especially my great sins." The Daily News says: "Bailey was an atheist, and formerly presided over an atheistical society in Gloucester, but in the prospect of death, he saw reason to alter his views, and respectfully listened to the spiritual advice of the chaplain, and sought the services of the Scripture-reader in Gloucester. The Scripture-reader, Mr. Griffin, had known Bailey in the days when he professed his unbelief in the Christian faith.

Selections.

REMARKABLE CONVERSION IN WASHINGTON.

The revival of last Winter in Washington seized hold of a great many who had long neglected the house of God. Prominent among these was a man well known in this city, and in Baltimore, as Jack Reynolds. He had been a mason by trade, a skilful workman in his day, having been employed both on the Smithsonian and the Capitol Extension. But he had long ago given up his trade, and was making his living by tavern-keeping. For thirty years he had not been within the sanctuary. One peculiarity of Mr. Hammond, the evangelist, is his power to attract just such characters as Jack Reynolds; though, in this instance, he first reached a son of Mr. Reynolds, and then the father attended the revival meetings, just to gratify that son.

Well, here is this stony-willed, hardened man, under the power of God's truth, of prayer and sacred song. Let him tell his own story:

"I commenced to cry. The big drops rolled down my face. They annoyed me. I was ashamed to take out my handkerchief to wipe them off, for fear I should be noticed. I struggled hard to keep them back, but they would come. When the time came for prayer, I bowed my head and wiped my eyes. But when the preaching began again, I began again to cry, and that harder than ever. When the meeting was out I went home and tried to pray, but did not know how. I could not sleep that night; I did not know what was the matter: I thought it was whiskey I wanted, for I had not been to bed sober for sixteen years. I walked the house half the night. I tried all the old whiskey bottles I could find, to get a drink. I could not find half a tea-spoonful in the house.

"At daybreak I went to a grocery store and bought half a pint of whiskey and drank it before breakfast. But I found it was not whiskey I wanted; it was something else. I cried nearly all the time. I thought my heart would break. For three days I wept and prayed, and at last I found Jesus. I had no more desire to drink. I had never stopped drinking before without its making me sick. But I never was better in my life. It did not seem to me as though it was I myself, but another man. It did not seem to me as though it was Washington. The streets seemed all new to me. And when I tried to tell my experience, it seemed as though it was another man speaking. I wondered at myself. Now I know that it was Jesus that helped me."

Thus was Jack Reynolds converted. It is five months since this took place. Jack has seen hard times since; some days not knowing where to get food for his household; work enoughfor the Tempter, which he would not touch; nothing for an honest Christian man to undertake. But he set up his family altar, was always ready to speak on the street corners and in the prayer-meetings, and now, having the prospect of work, he has taken a pew in the house of God, and is propounded for admission to the church.

One remarkable thing about Mr. Reynolds' conversion was the fact that his son, who induced him to attend the revival meetings, was not himself a Christian; nor did he become so until weeks afterward. Mr. Reynolds belonged to a class of men, not a few of whom have been reached by God's Spirit within the last few months. He is somewhat singular in the thoroughness with which he was at once relieved of the appetite for strong drink. His present disposition to work for the Master gives promise that not a few will yet be brought by him to a like decision. Mr. Reynolds speaks with a kind of sturdy eloquence, and always holds the attention of the people. His pastor knows of proofs of his sincerity, in which he has tried to right the mistakes and sins of the past, which it would be improper to make public.—Rev. J. E. Rankin, D.D., in the Congregationalist.

A VISION.

'I saw the wicked in great power, and spreading himself like a green bay tree,' and, wearied with 'the multitude of thoughts within me,' I lay down and fell asleep, and in my sleep God taught me.

I thought an angel touched me, and said, 'Come with me, and I will show thee things of the kingdom.'

And I rose and followed him. He stopped in a peaceful vale, when suddenly I saw, as if formed by the clouds that overtopped the mountain, a staircase, step by step, in shadowy outline. I gazed in silent wonder, when my guide said to me—

'Gaze still closer, and tell me what thou seest.'

As my eyes grew accustomed to the hazy outline, I saw hundreds of my race streaming from all parts, and in my dream I saw them climb upon the shadowy steps, and as each steps failed in its support, they leaped on to the next, and I cried out—

'What fools are these, that thus climb shadows?'

My guide looked at me sadly, and said, 'What do they carry?'

And I saw then that each clasped to his bosom a shadowy treasure, and impatiently I demanded, 'What mean these men? They climb shadows! They clasp shadows!'

'These are they,' the angel answered, '"whose vain life is spent as a shadow,"—shadows, and rank and fame; yet *thou* seest how they clasp them to their bosom. Surely *their* life is vanity!'

'Take me from hence, then,' I cried in my distress. 'These are not men, but shadows!' And my guide said—

'Are thine eyes so fixed on the shadow, that thou seest not the substance?'

He touched my eyes, and then I saw a mighty staircase built of pure marble, and its steps led up to a gate, over which was written, 'The Palace of the Great King.' Upon each marble step was written the name of God, and those who trod them were His people. Their faces were like those of my guide, but their dress was different. They were clothed in armour from head to foot. I noticed some went in bands, but others kept far apart on the broad steps, and would not speak to each other, though they were

going up the same way. I looked inquiringly at my guide.

'They cannot all talk together here on earth,' he said, 'for they have but learned the alphabet of heaven's speech; but when they pass into the palace of the Great King, then they will walk hand in hand, and will understand each other. They are but on the *way* to the palace. Dost thou not see how ofttimes stumble?'

Then I saw One who knew the way help them with His right hand.

'Why come not all to tread these steps?' I cried.

'They all are welcome,' said the angel. 'They can come when they will, but many love the shadow more than the substance. Dost thou not see how close is the real to the shadow?'

I looked more narrowly, and I saw there was but a rail—the rail of unbelief—between the real and the shadowy staircase. It was but a step to the other side; the rail had but to be lifted, and the King's Son Himself stood ready to help those who *willed* to walk heavenly—to become *men* in Christ Jesus. Then they walked ever in His light, and He Himself led them up the steps of death that were close to the palace gate. True, they were hardest of all to climb, but Immanual was with them, and they feared no evil.

I turned my eyes from gazing with rapture at those whom the King 'delighted to honour,' and looked at the other side, but the shadows had deepened into darkness.

'And those who climb the shadows?' I said timidly to the angel.

Sadly came the answer. '"The wind shall carry them away; vanity shall take them," but'—and his voice grew glad as he cried aloud—'Hear the voice of the Great King; "He that putteth his trust in me shall possess the land, and shall inherit my holy mountain."'—A. G. *(Times of Blessing.)*

SOUL-HEALTH.

It was the thoughtful remark of an observant Scotchman, that he would prefer to see the power of the members of the Church of Christ doubled, rather than the doubling of its numbers, and well he might, for, so far as we can judge from our limited standpoint, were the power of the present body of living Christians increased twofold, we should soon see its numbers tenfold. The fighting strength of an army is in proportion to the number of its healthy soldiers. Those in hospital are a severe drain upon its efficiency of action. Alas! how large a proportion of those enlisted under the Captain of our salvation are in spiritual hospitals, blind, lame, deaf, paralyzed!

Full faith is soul-health. Partial faith is soul-sickness. Entire trust sends the pulses of life bounding through the veins, and makes the "life more abundantly" in which spiritual activity is the easy, normal, in fact *necessary*, condition of being. Partial faith is the imperfect circulation which opens the system to all manner of disease.

It has been said that it is more absurd to trust God by halves, than not to believe in Him at all. And yet how many, confessedly, year after year occupy this position of partial trust, afraid to venture on the promises of God for the present moment. Often they do not dread to step out into the great unknown beyond this stage of our life, alone separated from all which they have clung to or leaned upon, but trusting in Jesus for a home in glory; and yet to abandon themselves to the same trust for preservation from known sin, for peace, for joy, for power in service, seems too much for them. Alas! how many dear children of God are in this condition! How many who desire, above all things, to serve their Redeemer effectively, are living in the sick wards or else drifting toward chronic unbelief!

This thought has pressed upon the hearts of many godly men, and has led to numerous conferences and meetings arranged specially to build themselves up in their most holy faith. Probably never in the history of the church has there been so general a preaching of sound doctrine leading to the assurance of pardon, the knowledge of the present possession of eternal life, the heavenly standing of the believer, the present hope of the church in the return of the Lord. And yet the results in personal experiences have been largely disappointing. The blessed and widespread results of the special meetings for consecration and more complete trust have indicated plainly the needs of Christians and their supply.

These results have been, firstly, the more careful, prayerful and believing study of the Scripture, the sacred purpose of trusting the hitherto slighted promises, and obeying the disregarded commands—accepting the promising commands and the commanding promises; for all promises are commands, and all commands are promises to the true believer. Then there has been a solemn searching of the Spirit of God, as with a lighted candle, into the recesses of the heart and life; the renunciation of discovered evil; the more complete consecration; the realization of union with the Lord; the more full baptism of the Spirit—in short a more definite scriptural realization of the promises of our holy religion. Resulting from this—not by strain or effort so much as by the necessities of restored spiritual health, a quiet abiding in Christ—have been found a hitherto unknown power in the service of the Lord, and a marvelous blessing in conversion especially among those in the family, or in daily contact with the consecrated believer.—*Times of Refreshing.*

WOMAN AND TEMPERANCE.

We were only able in our last (for want of space) to allude to Mrs. Johnson's very interesting account of the Gospel Temperance work in America, narrated at the meeting of the "Association of Female Workers," and more fully on three other occasions. To give our readers a just idea, not only of what has been accomplished by the band of Christian women of which she is president, but also of the *spirit* in which it has been done, the following sketch from her own pen seems the best suited. It was published at Brooklyn, and will, we are sure, be perused with interest by friends in many lands.

OUR METHOD OF SALOON VISITING.

BY MRS. MARY C. JOHNSON.

We first meet for united prayer in our usual prayer-meeting room. We deem this so important a part of the day's privilege and duty that we cannot afford to pass hurriedly through it; therefore we take plenty of time for earnest petitions. Hurried devotions are never real devotions, whether private or public. Each lady generally repeats a portion of Scripture. It has been most interesting to observe the deep things in the promises of God this exercise brings out from time to time. Hymns are interspersed.

Committees, or bands of twos or threes, are then formed, sometimes of five; but five are only needed in case we go into saloons where there is a probability of finding a large number of men, with whom it is always well to have *personal* conversation. Tracts and cards containing Scriptural texts are selected, and we quietly start out. The President has previously selected the street and saloons to be visited, and given to each band a section to visit. This division of streets, of course, applies to visitation in cities, where we have dozens of saloons on many single streets. Do not announce until near the time of going out *where* you expect to visit; and when reporting, do not tell a public meeting names or localities of those visited, unless very necessary.

If there are those who cannot visit and can remain behind to pray, they do so.

When there are *special* requests for visitation—which is very often the case—from saloon-keepers, friends, or those interested for the rum-seller and drinking classes, committees always go to seek out and visit such; or if any lady or committee feel constrained to visit certain saloons, families, or localities, and are the suitable ones to go, they do so. It is our object not to restrain the dictates of the Spirit in any one.

At the regular 3 P.M. prayer-meeting, reports are given by those who have been out in the fore part of the day, and requests for prayers are presented for those visited for whom *special* interest is felt.

When a committee or band reach a saloon, they walk directly into it, just as into any other public place of business, and go to the bar and inquire for the proprietor. If he is in, they see and converse with him. If they do not find him, they always find a bar-tender and others who are frequenting these places, and converse with them. There is generally an apartment in the rear—a den within a den—which is occupied, if the saloon itself is not. As many as twenty or thirty young men are often found in these hidden apartments in the middle of the day.

After saying to the rum-seller, "We have called this morning particularly to *see you*," and exchanging some pleasant words, which God will always give if the heart is right, we ask: How is it between you and your God, in view of the business you are engaged in?" The Holy Spirit will give words; one will find no difficulty in having much to say.

One should carry a Bible or Testament, and read passages from God's own Word, saying: "Tis not *our* word, but God's Word *to you*." (Hab. ii. 15; Jer. xvii. 11; John iii. 16, etc., etc.)

One should not argue—argument rarely ever saved a soul. The rum-seller will often lead into it at once, if he can. Be "wise as serpents and harmless as doves."

Consecrated tact is an element, when religiously exercised, that will greatly aid in effectual saloon-visiting. It has an open eye, keen perception, does not notice that which should go unnoticed, and is skilful in surmounting obstacles and difficulties, without apparently observing them.

One should preserve a calm, trustful demeanour. Few know the power of quiet, devout deportment. Job says: "When *He* giveth quietness, who then can make trouble?" The woman who *is* filled with fears, and nervously starts at sights and sounds she is unaccustomed to see and hear, had best remain behind in prayer.

Vocal prayer is *generally* offered before leaving—silent prayer *always* is. While one or two ladies are in conversation, the others accompanying are in silent supplication to God, sometimes standing beside the bar, sometimes kneeling; and there is no mistaking by those around that they are engaged in prayer, deep and earnest.

The power of Christian song in these benighted, godless places has been demonstrated. Always sing, unless the proprietor *decidedly* objects. Tis best *not to ask* liberties. Go in the gentle spirit, meekness, and love of the blessed Master, and do in simplicity and earnestness what His love leads you to do, not making much inquiry about what you *may do*. If one preserves the softness of manner the Christian woman who is new acting the part of an ambassador of Christ should preserve, she will seldom be checked in her work. Let the hymns be full of Christ and salvation, and sing spirited tunes.

We cannot press too much upon readers the importance of judicious *tract* distribution. This is a noble opportunity for disseminating tracts and Bible texts. The great value of a single tract has been repeatedly proved. My word "shall not return unto me void; it shall accomplish that which I please, and it shall prosper in the thing whereto I send it," says the Scripture. Narrative and other simple Evangelical tracts are to be preferred. One should read and be acquainted with those given. They are received with eagerness, and very frequently are *carefully* read.

We also visit from the Union on other days than these general visiting days. Two or three meet in the home of one of the number, spend a season in prayer, and go out together. These times of special prayer, often for special cases, are unutterably blessed. It is almost impossible to obtain a correct statistical account of the visits thus made, because many ladies forget to report the number accurately. We always know there is more visitation accomplished than is reported.

In this manner we have made over one thousand visits, which have been well received, and the "bread cast upon the waters" has already been found to the abundant praise of the Lord.

Let the Christian woman who goes into this work, if he would avoid failure, rely not upon natural endowments, not upon friends accompanying, but upon God alone; and then success is sure.

It is evident that for such a work as this none of the handmaids of the Lord must shrink from the necessary qualification of *personal abstinence*, and we would earnestly press upon all who feel deeply in the matter that those who stay at home, as well as any who are sent forth by the Lord into the enemy's camp, should be of one mind in giving up all participation in that which brings to thousands such dire and almost hopeless ruin. It seems as though our Lord's words were in reference to it sounding again in our ears: "This kind goeth not forth but by prayer *and fasting*." Many are ready to pray; why so few willing to abstain? Who can ask the poor man or woman to give up the intoxicating cup, but the Christian matron or maiden who has given it up herself? Surely it is a little thing to sacrifice for the sake of souls for whom Christ died; and if only the *mothers* of our land would awake, the pitiable sight would no longer be seen of the thoughtless indulgence still allowed in Christian homes, when many of the Lord's people are weeping over the slain in our streets.

Dear friends, when we know even from our secular papers that the *daughters* of England, as well her sons, are increasingly becoming victims to the wild thirst which can never be quenched either on earth or in hell, when we are also made to know that the most dangerous compounds are hidden under the cork of the wine-bottle and sent forth from the brewer's tap, can we venture to expose our children to evil and lead our servants into temptation by sanctioning the use of strong drink at our own tables as a daily beverage?

The work of Gospel Temperance must begin in the homes of our land—amongst the members of our churches; and if we would unite with our American sisters in heart and hand, there must be first a personal separation from the social customs which are the strongest supports of the public intemperance over which we mourn.

—*Woman's Work in the great Harvest Field.*

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THE VOICE OF THE CENSUS.

THE Rev. W. E. Boardman, in "The Higher Christian Life," instances a servant of Jesus who, after he was *fourscore* years old, "visited every family, prayed in every house, and talked personally with every man, woman, and child, of a suitable age, in a circle of *five thousand* inhabitants," about his residence, and, after he was *fourscore and two*, in another town, with a population of twenty-five hundred or more, "went from house to house," until "he had entered every habitation, and left there the impressive solemnity of his affectionate warnings and importunate supplications, upon the ears and hearts of every inhabitant." Thus had he worked since he was *sixty* years old, under a living sense of his duty to witness for Jesus, before every man, woman, and child, in the circuit which his Master assigned to him, from time to time, and, "his last visit made, his last prayer offered, in the last house of the whole," in the town he was in last, not a day too soon, the summons came, and he was called away from his work of going about like his Master to do good.

It is impossible to read the story of this aged servant of Jesus, without realizing the message which the late census of Calcutta had to carry, the purpose it had to fulfil. To the Christian student, the census report ought to be a lesson-book, and he cannot learn too soon what it has to teach him, respecting his responsibility in the great work of the spread of the Gospel. It cannot be to no purpose, that his attention is drawn to the fact, that the total population of Calcutta is 429,535, and that, of this number, only 23,885 are Christians. It can be no barren accident that 23,885 Christians are intermixed with 405,650 Christless, hopeless, types of humanity. Surely, the Master expects of his 23,885 people, to whom he has assigned this metropolitan circuit, that they should make a conscience of witnessing for him, before the 405,650 dying spirits within reach of their testimony. And, if every Christian in Calcutta were a just steward, the work would be as easy as one might overtake, without any the least strain on his nerves. For, according to the allotment, it is not 5,000, not even 2,500, but only 17 souls to each servant of Jesus. 23,885 have taken the responsibility of returning themselves as Christians, and which of them can now shirk the implicit responsibility of leading 17 souls to Him after whom he has called himself? The duty comes specially home to the 2,635 Native Christians who are included in that number. More is expected of them than of those who have been instrumental in introducing Christianity into the land.

Unfortunately, however, there is a lamentable hitch in the way of a smooth execution of this happy programme. There are those who remember full well that they are Christians, when filling up a census return, but who have not much relish for the glorious remembrance when officialdom does not challenge their faith. They are forward enough to assert their Christianity, when there are children to be baptized, when there are the dead to be buried, when there are appointments to be coveted, when there are funds to be utilized, but they would rather retract their profession than recognize the responsibility of witnessing for Christ, which it inevitably entails. The problem of evangelization would be a solved problem, if this harrowing hitch were removed. And hence there is an imperative call on the churches to move for keeping the congregations wideawake to the work assigned to them. There are, according to the census, 31 Christian churches, against 199 Hindu temples, and 117 Mahomedan mosques. The ultimate destination of these temples and mosques rests with the Christian churches. There is a call, then, on the ministers of these churches, to put up the people to the work, which is left to languish because those who should put their hand to it, prefer to stand aloof. The Christian population of Calcutta have only to be alive to their responsibilities, and all Calcutta may have Christ presented to it. Every man, woman, and child, may be regularly and constantly helped to behold the Saviour. It must go very hard with Christian Calcutta, if, when it is possible to work the whole city evangelistically, by every Christian in it, taking charge of only 17 souls, men, women, and children be left Christless, because Christ is not presented to them, either at all or, at any rate, sufficiently.—(*Indian Chr. Herald.*)

"YE ARE CHRIST'S."

YE *are* Christ's. You are His by donation, for the Father gave you to the Son; His by the purchase of His blood, for He counted down the price for your redemption; His by dedication, for you have consecrated yourself to Him; by relation, for you are named by His name, and made one of His brethren and joint-heirs.

When tempted to sin, reply, "I cannot do this great wickedness, for I am Christ's."

Immortal principles forbid the friend of Christ to sin. When wealth is before you, to be won by sin, say that you are Christ's, and touch it not. Are you exposed to difficulties and dangers? Stand fast in the evil day, remembering that you are Christ's. Are you placed where others are sitting down idly, doing nothing? Rise to the work with all your powers; and when the sweat stands upon your brow and you are tempted to loiter, cry, "No, I cannot stop, for I am Christ's."

When the siren-song of pleasure would tempt you from the path of right, reply, "Thy music cannot charm me; I am Christ's." When the cause of God invites thee, give thyself to it; when the poor require thee, give thy goods and thyself away, for thou art Christ's. Be thou ever one of those whose manners are Christian, whose speech is like the Nazarene's, whose conduct and conversation are so redolent of heaven, that all who see you may know that you are the Saviour's, recognizing in you His features of love and His countenance of holiness. "I am a Roman!" was of old a reason for ill-treating; far more then let it be your argument for holiness, "I am Christ's."—*C. H. Spurgeon.*

TELEGRAPHIC NEWS.

Constantinople, October 13th: The conditions upon which the Porte is willing to grant an armistice until the 15th March next are the *Uti possidetis*, that is to say, the "state of present possessions," or the evacuation of the present Servian positions; if the Servians make no attempt to re-occupy them. The delegates of the Great Powers are to settle the details for peace. In the meanwhile the Porte asks that the entry into the insurgent province of all arms and ammunition shall be strictly prohibited, and that volunteers from foreign nations shall also not be allowed to recruit the ranks of the insurrectionists.

London, 14th: The offer made by the Porte of a six months' armistice is rejected both by Servia and Montenegro. There are persistent reports that Russia is increasing her armaments. Large and increasing numbers of Russian volunteers are recruiting the Servian ranks.—The Duke of Abercorn has resigned his post as Lord Lieutenant of Ireland. He is succeeded by the Duke of Marlborough.

Constantinople, 14th: Turkey has sent a notification to the Great Powers of a scheme of reform, the chief feature of which is the formation of an elective legislative assembly sitting at Stamboul.

St. Petersburg, 16th: The Porte's offer of a six months' armistice has been rejected by Russia. Russia, however, has made proposals for an armistice of six weeks' duration.

London, 17th: An alliance between Russia and Austria is reported as imminent.—It is also reported that the issue of a Russian national loan for 300 millions of roubles was decided upon at Lavidia.—No less than four thousand Cossacks have recently joined the Servian army, and more are following.—The Agricultural Bureau reports the average condition of the cotton crop as decreased to 82 per cent.

18th: It is stated that the Hon'ble Ashley Eden will succeed Sir Richard Temple as Lieut. Governor of Bengal.—The home press recommend a watchful and prepared attitude of England in the event of a European war. The *Times* considers that the negociations have virtually ended.—The steamer Zealot, outward bound to Bombay, has been lost on the Daedalus shoal in the Red Sea. Crew saved.—The *Globe* newspaper announces the appointment of Sir John Strachey as Indian Finance Minister.—There is a semi-panic in Russian stocks, which have experienced a fall of 4 to 6 per cent.

19th: A war risk of five shillings on British vessels trading with Australia and the East is being demanded at Lloyd's.—A special Cabinet Council is announced to be held to-day.—The transports going out to India have received instructions to touch at Gibraltar and Malta for the purpose of receiving orders in case Government should telegraph changing their destination.—There is a panic on the exchanges in Europe as well as in America, and a general fall in the stocks all round has taken place.—The Indian transport Jumna has left for Bombay.—General Ignatieff has returned with his family to Constantinople.

PASSENGERS SAILED.

Per Str. *Assyria*, 15th:

FOR GENOA.—Lieut-Col Henry Z Darrah, three daughters, and two boys, Lieut-Col Arthur Francis and Mrs Francis, Mr and Mrs John Warden, Mrs J O'Leary and one child, Col Byers, Mrs Byers and five children, Capt C Owen, Mrs Owen and one infant, Mr Oscar Stadelbauer, Major E J Jenkins, Mrs Jenkins and W R Stephens.

Per P. and O. Str, *Avoca*, 16th:

FOR SOUTHAMPTON.—Mrs Smallwood, the Hon G A V Bertie, Lieut Howard Mellish, Mr W M Anderson, Harry Cohn, and Mr Moffatt.

FOR BRINDISI.—Lady Haines and child, Col G T Gough, and Major Goodfellow.

FOR VENICE.—Mr W H Middleton, and Capt La Touche.

PASSENGERS ARRIVED.

Per Str. *Batavia*, 18th:

FROM GENOA.—Mr and Mrs Park and one child, Mrs Roth, Mrs Schubert, Mrs Specht, Mrs Kuchenlans, Mrs M Conrad, Mr and Mrs Johnson and one child, Mr and Mrs Sigg, Mr and Mrs F A Fisher, Mrs G J Hunter, Mr and Mrs Adamson, Mr Frederick Kinsman, Mr John Blakeley, Mr C T Skottowe, Lt Colonel W S Warford, Mr W O Pennett, Mr and Mrs C Brown, Mr R th, Mr F Hitmeyer, Mr Hirsch, Mr Ebbe, Mr Rutland, Mr Schonthar, Mr Pfeiffer, and Mr R Lupi.

FROM NAPLES.—Mr A W C B evy.

FROM PORT SAID.—Mr Mann, three friends and one child.

FROM SUEZ.—Mr Young and two friends, Turkish consul, wife and two children, Mr Hornno and one boy.

Per *Trentham Hall*, from Liverpool, 18th:

—Mr and Mrs Randal and two children, Mr Henderson, Mr Owen, Mr Davis, Mr Birch, Mr Mill, Mr Alore, two children of Mrs Wilson (the mother died during the voyage.)

Per P. and O. Str. *Malwa*, 19th:

FROM SOUTHAMPTON.—Mr W Alban, Mr J Young, Mr Overtheick, Mr B wan, Mr Goodricke, Lieut H Cumming, Mr Wightman, Mr A G Port, Col M Boyle, Captain Wace, Mrs Fane, Miss Inglis and infant, Mr and Mrs Helms and infant, Mr A Barrett, Mrs Lovejoy, four children and infant, and Mrs Holloway and infant.

FROM VENICE OR BRINDISI.—Mr Chenwick, Mr Lambard, Mr Turpe, Capt D T H Sampson, Mr and Mrs F W Baker, Mr C Marshall, Mrs M A Weatherhead, Mrs Candy, Mr F Finlayson, Mrs J Mackillican, Major Gumpertz, Mr Bost, Mr J W Griffiths, Mr W C Morgan, Lieut Brookes, Mr D F Addis, Mr H B Webster and two daughters, Mr Smillie, Col Napier Starr, Major Gordon, Major Masderson, Major Swinton, Col J F Tennant, Mr Johnstone, Mrs Lowndes, Miss Swinton, Mr Ingles, Mr W Parker, and Mr Sneazeney.

Domestic Occurrences.

BIRTHS.

JACOB.—September 29th, at Chhindwara, C. P., the wife of Mr. Stephen Jacob, B. C. S., of a daughter.

MARRIAGE.

CHALK—CLARK.—October 12th, at Christ Church, Byculla, by the Rev. T. K. Weatherhead, Frank Chalk, to Sophia, daughter of J. Clark, deceased.

"BOMBAY GUARDIAN."

Subscriptions etc., received from 14th to 20th Oct. 1876 at the new rate.

J. White, 30th Sept 1877, Rs. 7-10; Rev J. Mack, 30th April 1877, Rs 7-10; W. Schmolck, 31st March 1877, Rs. 7-10; A. N Groves, 22nd Sept. 1877, Rs 7-10; Captain A. Battye, 1st October 1877, Rs. 7-10; C. Jacka, 13th October 1876, 1-8; Mrs Miles, 30th Sept 1876, Rs. 1-8; Rev. W. Sikemeire, for advertisement, Rs. 21.

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